THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

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THE PROPHET'S DEATH.

(Deseret Evening News, December 8, 1875.)

[CONCLUDED FROM PAGE 36.]

Now that the deed was done no further violence was offered to his person.

Dr. Richards had the lobe of his ear carried away by a ball that also left a scar over the jugular vein an inch in length. He drew Taylor from under the bed and hid him in the dungeon, saying: "Brother Taylor, I want you to live; they will not find you here." Richards was Smith's private secretary, and Taylor was editor of *The Nauvoo Neighbor*.

The tragedy was ended and the perpetrators were out of reach before the guard arrived at the jail. The bodies of the victims were at first laid in a lower room of the jail building, and as soon as possible were removed to Hamilton's tavern.

Gov. Ford, with his troops, when three miles out from Nauvoo, met the messenger who had been dispatched to that city with the news, arrested him and took him back to Carthage, fearing that the Mormons would arise and avenge the blood of their leaders before he could place himself at a safe distance. At Carthage he found all parties in the utmost consternation. The inhabitants were hastily packing up and fleeing for life. Old men, women and children, with cart and wagon loads of furniture and bedding, and droves of cattle, hogs and mules, fled in the greatest confusion from the blood-stained town. Dr. Richards, Taylor, Hamilton, and a Mr. Southwick were the only living persons left in the town during the night, and they kept watch by the dead bodies. On the next day the corpses, wet with blood, were put into boxes of rough oak boards, covered with prairie hay and an Indian horse blanket, and thus were carried to Nauvoo. Meanwhile Gov. Ford had endorsed an order to the Nauvoo Legion to defend their city till help could be sent them, and had sent a letter to Mrs. Emma Smith, by Dr. Richards, advising quiet and patience, and in twenty minutes thereafter was hurrying over the prairie towards Quincy, confidently expecting

that the morrow's sun would find only heaps of stones and ashes to mark the place where Carthage had been. Three days later he was receiving and making fashionable calls in Quincy.

Intelligence of the death of Smith reached Nauvoo early in the morning after the assassination, and fell with terrible effect upon the entire community. The prophet of God had been slain by the ungodly. Their feelings were akin to those of the early apostles when they learned that Jesus had been crucified. While preparations were being made to receive the bodies, Dr. Richmond repaired to the tavern of the prophet, to witness the scene with his family. His own words will best describe the heartrending details. He says:

"When I entered the mansion I found the wife of Joseph seated in a chair in the centre of a small room, weeping and wailing bitterly, in a loud and unrestrained voice, her face covered with her hands. Rev. Mr. Green came in, and as the bitter cries of the weeping woman reached his ears, he burst forth in tones of manly grief, and, trembling in every nerve, approached Mrs. Smith and exclaimed: 'Oh, sister Emma, God bless you.' Then clasping her head in his hands, he uttered a long and fervent prayer for her peace, protection and resignation. The first words the poor woman uttered were: 'Why, O God, am I thus afflicted? Why am I a widow and my children orphans? Thou knowest I have always trusted in Thy law.' Mr. Green rejoined to her that this affliction would be to her a crown of life. She answered quickly—'My husband was my crown; for him and my children I have suffered the loss of all things, and why, Oh God, am I thus deserted, and my bosom torn with this ten-fold anguish?' I passed into the next room, and the aged mother of Joseph and Hyrum came up to me, with a gaze of wild despair, and clasping me with both hands she asked me why they had shot her dear children. Her eyes were dry, and her anguish seemed too deep for tears. She paced the room, turned around, went to the window, and then to the door of the room where Joseph's wife was still weeping, and Mr. Green still praying.

"In another room the children of Joseph were huddled together, the eldest, an adopted daughter, I think, being about 18. Two young boys were lying on the floor, and the other two were kneeling over them, mingling their grief in one wild scream of childish despair.

"At the house of Hyrum, a little way off, the scene was not less heartrending. His wife had gathered her family of four children into the sitting-room, and the youngest, about four years old, sat on her lap. The poor and disabled that fed at the table of her husband had come in and formed a group of about twenty around the room. They were all sobbing and weeping, each expressing his grief in his own peculiar way. Mrs. Smith seemed stupefied with horror at the deed.

"While these scenes were being enacted in the city, the bodies were on the way from Carthage. To preserve peace and prepare the citizens to endure the ordeal with resignation, a general assembly was called at 10 o'clock a.m., which was addressed by W. W. Phelps, and by Col. Buckmaster, of Alton, aide-de-camp to Gov. Ford.

"No one thought of revenge; all seemed overpowered with grief. At 3 o'clock in the afternoon the bodies arrived in charge of the marshal, Samuel H. Smith, the only surviving brother of the murdered men, and followed by Dr. Richards, and Mr. Hamilton, of Carthage. They were received near the temple grounds by Gen. Joseph Smith's staff, the major general and staff, the brigadier general and staff, and other commanders of the legion, the city council, and a vast concourse of citizens. The officials formed around the bodies, the masses silently opening to give them way, and as the mournful procession moved on, the women broke out in lamentations at the sight of the two rude boxes in the wagon, covered by the Indian blanket. The weeping was communicated to the crowd, and spread along the vast waves of humanity extending from the temple to the residence of the prophet. The groans, and sobs, and shrieks grew deeper and louder, till the sound resembled the roar of a

mighty tempest, or the slow, deep roar of the distant tornado. When the bodies arrived at the mansion of Mrs. Emma Smith, the people, numbering eight or ten thousand, mostly Mormons, and in close sympathy with the deceased, pressed about the house, and the loud wails of the mourners outside, and of the family within, were truly terrible. Means to divert the multitude were finally in requisition, to aid in making way for the removal of the bodies into the house. Judge Phelps, Dr. Richards and Messrs. Woods and Reed—the two latter having been the Smiths' counsel—moved to different places and began addressing them. Mr. Woods, who was from Fort Madison, and a lawyer of high standing, was very severe in his condemnation of the whole affair, and censured Gov. Ford in particular for the careless and guilty part he had acted in not protecting the prisoners.

"The bodies were carried into the dining room, and about a dozen resolute men who could stand the scent of blood were selected to lay them out. This occupied an hour or more, and they were then ranged under the west windows of the room, and their families were brought in to take a first look of the dead husbands, children and fathers. As the door opened the prophet's wife entered with two attendants. She advanced a few steps towards the body of Hyrum, swooned and fell to the floor. Her friends raised her up and gave her water, but she fainted again, and was carried out insensible.

"Six times she attempted to see the bodies, and six times she was removed in the arms of her two attendants. Hyrum's wife next entered the room with her four children, supported by no one, she having resolved to brave the scene with her poor orphans. She trembled at every step, and nearly fell, but reached her husband's body, kneeled down by him, clasped her arms around his head, turned his pale face upon her heaving bosom, and then a gushing, plaintive wail burst from her lips: 'O! Hyrum, Hyrum! Have they shot you, my dear Hyrum—are you dead? O! speak to me, my dear husband. I cannot think you are dead, my dear Hyrum!' She drew him closer and closer to her bosom, kissed his pale lips and face, put her hands on his brow and brushed back his hair. Her grief seemed to consume her, and she lost all power of utterance. Her two daughters, and the two young children, clung, some around her neck and some to the body, falling prostrate upon the corpse, and shrieking in the wildness of their wordless grief. In about ten minutes Mrs. Emma Smith, wife of the prophet, came again into the room, between two attendants, in a half swooning state. She came toward the body of Hyrum, and knowing that the sensation of feeling a cold, dead body exerts a calming effect on the human nerves, I took her hand and laid it on Hyrum's brow, and in a moment her strength returned. She murmured something in a low tone that I did not hear, her eyes opened, and she said to her friends: 'Now I can see him; I am strong now.' She walked alone to her husband's bed, kneeled down, clasped him around his face, and sank upon his body. Suddenly her grief found vent, and sighs and groans and words and lamentations filled the room. 'Joseph, Joseph,' said she, 'are you dead? Have the assassins shot you?' Her children, four in number, gathered around their weeping mother, and the dead body of a murdered father, and grief that words cannot embody seemed to overwhelm the whole group. She continued to speak in low tones, but none of the words were audible save those which I have recorded.

"While the two wives were bewailing their loss, and prostrate on the floor with their eight children, I noticed a lady standing at the head of Joseph Smith's body, her face covered, and her whole frame convulsed with weeping. She was the widow of William Morgan, of Masonic memory, and twenty years before had stood over the body of her husband, found at the mouth of Oak Orchard Creek, on Lake Ontario. She was now the wife of a Mr. Harris, whom she married in Batavia, and who was a saint in the Mormon church, and a high Mason. She is a short person, with light hair and very bright blue eyes, and a pleasing countenance. I had

called on her a few days previous to this occasion, and while conversing with her, put my hand on a gilt-edged volume laying on the stand. It was 'Stearns on Masonry,' and contained the likeness of William Morgan. She said she had taken it out, and thought if the mob did come, and she was obliged to flee, or jump into the Mississippi, she would take it with her.

"The multitude dispersed about dark, and the next day was set apart for the people to come and see the bodies of the two brothers. They commenced assembling at an early hour, and the city, the river, and the surrounding country swarmed with men and women during the whole day. The scene around the bodies of the dead men was too horrible to witness. Hyrum was shot in the brain, and bled none, but by noon his body was so swollen—the neck and face forming one bloated mass—that no one could recognize it. Joseph's blood continued to pour out of his wounds, which had been filled with cotton; the muscles relaxed and the gory fluid trickled down on the floor and formed in puddles across the room. Tar, vinegar and sugar were kept burning on the stove to enable persons to stay in the apartment. In order to see the bodies, thousands passed in at one door and out at another; from morning till night they came and went, and in the house for the livelong day the lament of sorrow was heard. The day was clear; the sun stole down on the western sky and set in a cloudless field of blue, glancing his rays on the thronging mass of nearly 20,000 persons, that now began to move off in every direction. The rooms were then cleared, and the bodies put in coffins and concealed in a small closet opening from the dining hall. Two bags of sand had been prepared, and also two rough outside coffins into which the others were apparently to be put, but instead of that these outside boxes received the bags of sand and were sealed up. W. W. Phelps had called the populace away to read to them the sixth chapter of Revelations. The prophet, on the day before his death, while in jail at Carthage, had sent word to his followers to read that chapter, for it was about to be fulfilled. From this, and many other acts in the man's life, it appears that he regarded himself as the appointed instrument in God's hand to represent some new and singular event in the history of men. The multitude, after the reading, returned to the residence of Joseph Smith, and received what they supposed to be the bodies of the two men, but in reality the two bags of sand. The families of the Smiths had resolved on burying the bodies secretly, and concealing the fact from all persons but twelve chosen friends and the families of the murdered men. The coffins containing the bodies remained secreted in the small closet, while the boxes and bags of sand were carried in solemn procession to the city cemetery, followed by a vast concourse who chanted and wept around the graves of the leaders whom they really supposed they were burying.

When the Mormons began to rear their gorgeous temple, two tombs of hewn stone were built on the west side of the edifice, one for Joseph Smith and the other for Sidney Rigdon. These vaults were both completed, but the friends dared not trust the bodies there for fear they would be violently removed by enemies. The task of conducting the actual burial was confided to William Marks. "I was at the time," says the doctor, "staying with this man as a guest and old friend, and became possessed of the facts now stated through him. I made an earnest appeal, through him, to be permitted to aid in carrying the bodies, at midnight, to their final resting place, but as I was a total stranger to all but him they refused, on the ground that it would be a breach of the regulations, to which they had agreed to adhere." Two graves had been secretly prepared for their reception, and midnight was the appointed hour to remove the bodies. At 12 o'clock precisely, the bodies were brought from the closet into the dining room. The orders were about to be given, when the labors of all were arrested by a clap of thunder that shook the very heavens and made the earth quake and tremble. The placid face of the Mississippi was covered for a time with ripples as though a light, sighing night-wind had passed over the stream,

breathing out a last requiem to the souls of the departed. The day had been intensely hot; the sun set in glowing splendor down behind the broad prairie; the night was calm and warm; the stars glimmered in the blue dome of heaven, and no signs of a storm appeared. At about 10 o'clock, a cloud, black and jagged, rose on the western horizon, rode slowly up the vault of night, alone and unconnected with any other cloud, till it hung directly in mid-air over the City of the Saints. Precisely at 12 o'clock, while the men were removing the bodies from the closet, and had the coffin in their hands, this crushing, frightful peal broke in the zenith, fearful enough to stir the dead in their shrouds. The bodies were deposited on the floor in singular haste. The company became pale with terror, appalled by the strange fear which death, darkness and thunder create. A candle glimmered on the table and revealed the faces of these sorrow and terror-stricken men to each other. Popular superstition has always connected the movements in nature with the death of singular and great men, and the doctor confesses that this strange feeling came over him strongly at the time. He was standing in the open street, watching for the procession to pass out by a back way. Two lighter peals followed quickly the grand explosion, the cloud retired toward the horizon, and in an hour no signs of it were to be seen.

It was half an hour before the friends could rally courage enough to remove the bodies. They were alone with the dead, with enemies all around them, and nature seemed in commotion, hoarsely muttering among the clouds of heaven. During this parley they resolved on a new place of deposit for the bodies. The reasons for this were thus given by Mr. Marks: He had been for ten years very intimately acquainted with the Prophet, and regarded him as a most singular and eccentric man. Smith fully believed that he was to found a Church that would live forever, and at times showed strange freaks of personal behavior. During the spring, Marks and Joseph had been spending the day in a secluded part of the city grounds, and had visited a singular cave which they had discovered and explored. When they emerged they sat down on some stones near the mouth. Smith dropped his head and seemed lost in reverie for a time. At length both rose and walked in silence for a short distance, when Smith suddenly turned around and threw his cane at the mouth of the cave, at the same time asking Marks if he knew what the cave was intended for. Marks replied that he did not, and Smith rejoined: "I do, and you will also. It is connected with my history." They then walked on, and the incident had passed from memory till the occurrence of the thunder-clap, when Marks said the scene recurred to him with such force that he resolved at once to hide the bodies in that cave. These facts were made known to the company, and that cave did become a part of the Prophet's history, as the bodies were carried thither through the shades of night and deposited.

It was on the night of June 29th, that the sepulture in the cave was made, and on July 1, Phelps, Richards, and Taylor issued the following remarkable circular to the Church of Jesus Christ of Latter-day Saints:—

"Deeply impressed for the welfare of all, while mourning the great loss of President Joseph Smith, our Prophet and Seer, we have considered that the occasion demanded of us a word of consolation. As has been the case in all ages, these Saints have fallen martyrs for the truth's sake, and their escape from a wicked world, in blood to bliss, only strengthens our faith and confirms our religion as pure and holy. We, therefore, as servants of the Most High God, having the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, together with thousands of witnesses for Jesus Christ, would beseech the Latter-day Saints in Nauvoo, and elsewhere, to hold fast to the faith that has been delivered to them in the latter-days, abiding in the perfect law of the Gospel. Be peaceable, quiet citizens, doing the works of righteousness, and as soon as the Twelve, and other authorities, can assemble, or a majority of them, the onward course to the great gathering of Israel, and the final consummation of the dispensation of the fulness of

times will be pointed out; so that the murder of Abel, the assassination of hundreds, the righteous blood of all the holy Prophets from Abel to Joseph, sprinkled with the best blood of the Son of God, as the crimson sign of remission, only carries conviction to the business and bosoms of all flesh, that the cause is just and will continue; and blessed are they that hold out faithful to the end: while apostates, consenting to the shedding of blood, have no forgiveness in this world nor in the world to come. Union is peace, brethren, and eternal life is the greatest gift of God. Rejoice, then, that you are found worthy to live and die for God. Men may kill the body, but they cannot hurt the soul, and wisdom shall be justified of her children: Amen!"

Another specimen of the peculiar literature of the time is an indignant and yet pathetic poem, written by Eliza R. Snow, a young lady who formerly resided in Auburn, Ohio, and which evinces considerable genius and great earnestness of character, but the address, above given, will suffice to give a sufficiently definite idea of the spirit that actuated the Mormons in these trying times. Their leaders had just been killed; they were menaced by enemies; the governor had sent a delegation from Quincy to ascertain whether they were for peace or war; they had declared for peace, and the governor had issued an address stating that they had done all that their enemies could demand; Missouri was still fresh in their memory; two days after the interment of the murdered Prophet, a large meeting at Quincy had voted for their expulsion from the State; and yet in the face of all this they shouted for Zion in the name of God. Whether fools or fanatics, or both, or neither, their actions stamp them as a class deeply in earnest.

As was anticipated, they were expelled from Nauvoo, deprived of their land, their city, and their temple, but with an energy that never flagged they ranged themselves under the banner of Brigham Young, who, according to the historian, had escaped the knife of Rigdon by receiving timely warning, and marched 2,000 miles into the wilderness of the west, amid hostile Indians and still more hostile wants.

Joseph Smith's religious system was not entirely original with him, but the work of many minds, and embraces most of the propagating ideas of all other systems. It has the Jewish idea of one temple which is made holy to God, and which at the bottom is a property idea, making it "our house," built by "our hands," and dedicated to "our God." This is a powerful centripetal force to hold together any church. It has the Christian and Jewish priesthoods combined, and every man is a priest. It has the ordinances and ceremonies, with some additions, of the Christian church, of which it is a sect. They propagate their faith through the pulpit, hold their followers by their temple, ordinances, and ceremonies; and enforce their decrees by solemn prophecies. **

Joseph Smith's career was measured by sixteen years, and yet he had organized a powerful church, built cities and temples, and carried on war, been a presidential candidate, and at his death was an extensive merchant, a hotel keeper, had nearly 1,000 acres of land under cultivation, was major-general of the legion, mayor of Nauvoo, first president of the church, Prophet of the Lord, and preacher to the Saints.

HOW TO BREATHE PROPERLY.

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Most people breathe properly, often more by accident or instinct than by design; but, on the other hand, hundreds of thousands do not breathe properly, while many thousands at this present moment are suffering from more or less severe affections of the lungs or throat, owing to a faulty mode of respiration—in other words, because they breathe through the mouth instead of through the nostrils. The mouth has its own functions to

perform in connection with eating, drinking, and speaking; and the nostrils have theirs, viz., smelling and breathing. In summer-time the error of respiring, through the mouth is not so evident as at the present season, when it is undoubtedly fraught with danger to the person who commits this mistake If any one breathes through the natural channel, the nostrils, the air passing over the mucous membrane lining the various chambers of the nose becomes warmed to the temperature of the body before reaching the lungs: but if he takes in air between the lips and through the mouth, the cold air comes in contact with the delicate lining membrane of the throat and lungs, and gives rise to a local chill, frequently ending in inflammation. Many persons, without knowing the reason why they are benefited, wear respirators over the mouth in winter if they happen to go out of doors. By doing this they diminish the amount of air which enters between the lips, and virtually compel themselves to breathe through the nostrils. But they could attain just the same result by keeping the lips closed, a habit which is easily acquired, and conduces to the proper and natural way of breathing. We believe that if people would only adopt this simple habit—in other words, if they would take for their rule in breathing, "Shut your mouth!" there would be an immense diminution in the two classes of affections, viz., those of the lungs and throat, which count many thousands of victims in this country in the course of a single year. Man is the only animal which has acquired the pernicious and often fatal habit of breathing through the mouth. It commences in childhood, and becomes confirmed in adult life, often engendering consumption, chronic bronchitis, relaxed sore throat, or some other disease of the lungs or throat, which is set down, usually, to a different cause altogether. In concluding this short article, we venture to ask our readers to judge for themselves. When they step out in the morning into the fresh, but cold, air, let them try the difference of feeling arising from the two modes of breathing—through the nostrils, and between the lips. In the former case they will find that they can breathe easily and freely, yet with comfort, while the fresh air, warmed to the temperature of the body by its contact with the nasal mucous membrane, is agreeable to the lungs; in the other case, if they draw in a few inspirations between the parted lips, the cold air, rushing in direct to the lungs, creates a feeling of coldness and discomfort, and an attack of coughing comes on.—*Public Health.*

What cathedral like this, with its living pillars—its dome of sun, and moon and stars? Morn swings back its portals with light and song, and evening gently closes them again amid her deepening shadows—and the worship and work go on like the swell of an anthem.

THE LAWS OF DIGESTION.—The *Sanitary Record* says:—1. Food for the supply of the daily wants of the system is most rapidly and thoroughly digested when taken early in the day, ere the nervous and secretive forces are exhausted by toil. 2. Rapid digestion in the early part of the day contributes to the immediate demands of motion and innervation. 3. Food for the repair of the continuous wear and tear of the tissues is in less immediate request; the completeness of its solution is of more importance than the rapidity, and it is best taken towards the evening, when an opportunity is afforded for its leisurely absorption during sleep. 4. The duration of digestion bears a proportion to the quantity of food eaten. 5. In youth the digestion is quicker and the stomach sooner emptied than in grown-up persons. 6. Rest before meals makes the digestion more complete. Exertion immediately before meals retards digestion, and exertion immediately afterwards deranges it. 7. Sleep retards digestion, but makes it more complete. 8. Alcohol retards digestion and renders it also incomplete. 9. Earnest pre-occupation of mind retards digestion, and may even quite annul it. 10. Water quickens digestion, and encourages the absorption of fatty and saccharine matters; but its effect on the complete solution of albumen is doubtful.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 24, 1876.

TRUTH AND RIGHTEOUSNESS.

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THERE is an innate love of truth in all men. We have often admired the love for truth made manifest in a school when one child has been found guilty of telling a "story" about a fellow school-mate. The indignation depicted on the countenances of the children towards the little offender is very striking. Neither does the consternation subside till acknowledgement is made—pardon sought—and forgiveness from the injured one obtained. Until corrupted by incorrect teaching and bad example, the mind of the child is pure and ingenuous. There is more virtue in children than vice. The doctrine of original sin or the utter depravity of the soul when born into the world is proved erroneous by our daily experience. It is contrary to divine revelation. The doctrine was invented, and the practice of baptizing infants, for the purpose of building up and perpetuating man-made systems of religion. Tradition the child in error—place its mind in a groove—teach it and compel it to worship an idol, and it grows up a heathen, and it may never have the moral power to burst its fetters; its intellect is warped and its heart is corrupted. This is the way that error is propagated and unscriptural theories maintained. A school where theology is taught is the nursery of a religious organization.

Now there are truths revealed by God, and so plainly written in the Scriptures, that any one who reads may understand.

First. Faith in God the eternal Father, and in our Lord and Savior Jesus Christ. It is very easy, by the exercise of human reason, to comprehend the existence of a SUPREME BEING! When we see a ship, we can see in our mind's eye a ship builder. When we behold the starry firmament, we can in faith behold a God! There can be no organization without law—no law without a law-maker. "Our God is in the heavens: He hath done whatsoever He hath pleased."

"And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and His statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens is the Lord's thy God the earth also, with all that therein is."—(Deut. x, 12—14.)

"Fear God, and give glory to Him; * * and worship Him that made heaven, and earth, and the sea, and the fountains of waters."—(Rev. xiv, 7.)

"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—(Heb. xi, 6.)

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."—(John iv, 23.)

"Jesus saith, * * I am the way, and the truth, and the life: no man cometh unto the Father, but by ME."—(John xiv, 6.)

"Jesus cried and said, he that believeth on me, believeth not on me, but on Him that sent me. And he that seeth me seeth Him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."—(John xii, 44—50.)

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."—(John iii, 16, 17.)

When Joseph Smith, being in his "fifteenth year," called on the Lord in faith, for wisdom to guide him to the path of salvation, he received a glorious vision. Two personages appeared unto him of whom he inquired "which of all the sects was right." He was answered that "they were all wrong," and forbidden "to join with any of them." Here we have an exemplification of the power of faith, and the efficacy of fervent prayer. There is great virtue in prayer. It is the medium through which heavenly blessings, when sought after in faith, can be obtained. "Pray without ceasing!" In all Gospel dispensations the order of prayer has been to supplicate the Father in the name of His Son Jesus Christ.

All men like to build upon a "good foundation," in their temporal affairs; it would be well if they did so in spiritual matters. It is written, "other foundation can no man lay than that is laid, which is Jesus Christ." The Saints, before our Lord tabernacled in flesh, received a knowledge by revelation, that He would be born into the world at an appointed time; and they looked forward to the event with great joy. The necessity of a Redeemer was revealed by God to Adam soon after the fall. He was informed by a holy angel that the sacrifice of a lamb, without blemish, the firstling of the flock, was typical of a Savior. The atonement of Christ formed the foundation of the hope of eternal life and exaltation of all the ancient Saints.

When our Savior made His personal appearance upon the earth, as the son of God, born of the virgin Mary, He was accepted by only a very small minority of the people as the long-expected Messiah of the House of Israel, and the Savior of all mankind. He did not come as they anticipated he would appear in their midst. In the humble Nazarene, they did not recognize the august personage, who could "restore again the kingdom to Israel!" Christ

came in the meridian of time to be lifted up on the cross, even as Moses lifted up the serpent in the wilderness, that all men through His divine atonement might be saved, if they would believe on Him and keep His commandments. As it is written—"He came unto His own and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.—(John i, 11, 12.)

We accept the atonement of Jesus Christ as an absolute necessity. Man in the beginning transgressed the law, and by so doing rendered himself worthy of death, and eternal banishment from the presence of God. Having through his disobedience incurred the Divine displeasure, he was driven from the Garden of Eden, went forth and "tilled the ground," and died at the age of nine hundred and thirty years. He would have lain in the arms of death for ever, if there had been no Savior to redeem him therefrom. Then there could have been no complete salvation, no exaltation, for in order to be exalted, the spirit and the body must be re-united. The rationality of the atonement is self-evident to the Bible student. By the voluntary offering up of his life, the Savior redeems man from the effects of the fall, without money and without price. The Apostle Paul in speaking of this unconditional, (so far as man is concerned,) and universal salvation says, "As in Adam all die, even so in Christ shall all be made alive." The SON of MAN is a "ransom" for all. But in order for man to partake of the *full* benefits of His atonement he must obey the celestial law, that is, the everlasting Gospel in its fulness, the first principle of which is FAITH in God the Father, and in the Lord Jesus Christ.

E. H.

DEPARTURE.—Elder I. M. Coombs, released to return to Utah on account of failing health, and brother Holms and family and sister Christie and children from the London Conference, left Liverpool for Utah on the 19th inst., on the Guion & Co. steamship *Montana*, Capt. Beddoe. We wish them a pleasant journey, safe arrival and happy homes with the Saints in Zion.

RELEASES AND APPOINTMENTS.—His labors on the STAR proving too confining for the best condition of his health, Elder E. Hanham is released from those duties and is appointed to travel in the Bristol Conference, his former field of labor, under the direction of Prest. John Woodhouse.

Elder David McKenzie is released from presiding in the Glasgow Conference, and is appointed to duties in the MILLENNIAL STAR Office.

Elder Hamilton G. Park is appointed to preside in the Glasgow Conference.

CORRESPONDENCE.

THE CONFERENCE—ASSIGNMENT OF THE ELDERS—SUGAR BUSINESS—VISIT OF THE KING'S BROTHER.

Laie, Oahu, Sandwich Islands,
Nov. 11, 1875.

Editor Deseret News:

We held a very interesting conference here October 6th, 7th, and 8th. Had two long meetings each day, and closed at 10 p.m. Evening meeting on the 8th. All the Elders from Utah were present, having recently returned from the various Islands, where they

had been laboring in the ministry the past few months. The presence of our foreign sisters also blessed the meetings. Had a large attendance of Saints and some outsiders each meeting. Many came from distant parts of this island, and quite a number from the other islands of this group. A good spirit prevailed throughout the entire Conference. All of the Elders from Zion addressed the Saints, except brother Pulsipher, who had but recently come from Utah, and had not yet acquired a sufficient knowledge of the native language to talk in public. Many spirited remarks were delivered in an interesting manner by our best native Elders. Many of the Elders are of old-time standing, dating from the days of Elder G. Q. Cannon. I addressed the Conference a number of times at considerable length, speaking upon various subjects, instructing the Saints upon their various spiritual and temporal duties in the Church. A good spirit seemed to pervade the breast of each one present, and all appeared well paid for having come to conference, and so expressed themselves. We, the foreign Elders, certainly had a good time and social reunion together, after a separation of some six months, a time that none can appreciate, but those who have participated on like or similar occasions. It was a time long to be remembered by all present. The general authorities of the Church in Zion and upon these islands were unanimously sustained. The reports from the various conferences of this mission were read before the meeting, showing a total of Saints upon these islands of about four thousand, a goodly number having been baptized during the past six months. Our Elders have been indefatigable in their labors among the people in the spreading of truth and in correcting error, a good deal of the latter existing in the midst of this people, they being similar to ancient Israel in this respect, easily led, but quick to forget God and fall into error when left to themselves. They are a warm-hearted, but simple-minded people, willing to be led, but not at all fit to lead.

The coming six months the foreign Elders here were assigned to labor as follows: R. G. Lambert and Wm. H. Branch, upon the large island of Hawaii; S. P. Richards and B. Stringam, upon the islands of Maui, Lanai and Molokai; H. S. Woolley and Wm. Pulsipher to remain upon this island, Oahu, the former to stop with me upon the plantation in the interest of the work here, and the latter to spend his time principally among the Saints in the different Branches, in the study of the language. The Elders have now all gone to their respective fields of labor in the ministry. I have recent advices from them, informing me of their good health and safe arrival upon the islands whereunto they were called.

We finished grinding the last of our cane early in July last, having made forty-two tons of sugar since about April 1st. Since that time we have been very busy in plowing and preparing ground and in planting cane for a new crop. We are still planting. A portion of our force are engaged in cultivating the young cane first planted in the early part of the season. Our hands number now-a-days from forty to fifty per day, consisting of native men and women, boys and girls.

We were favored with the company of His Royal Majesty, King Kalakaua, of these islands, in the first week of October, just past. He came as a private individual to Laie to see me on business. Six natives, servants, came with him. He stopped some four hours, is a very pleasant man to converse and do business with. I had the pleasure of an interview with him in Honolulu, at his Palace, some three weeks previous to his coming here. Was with him about two hours; he received me very courteously, treated me with the greatest of kindness, and bade me welcome to call on him at my convenience.

On the 25th of October I received a letter from His Royal Highness, Prince Leleiohoku, in Honolulu, brother to His Majesty the King, and heir apparent to the throne, informing me that he was coming to our place on Saturday, the 30th, and wished to spend the Sabbath with us, and go away on Monday, Nov. 1st. I dropped him a note, acknowledging the receipt of his favor, bade him welcome,

and tendered him our humble hospitality. We, brother Woolley and I, made preparations to entertain him. He came on time, reaching Laie at 5 p.m. Eleven natives came with him, all servants but two. They rode on horseback. Supper out of the way, we, with a number of our native friends who had gathered in, spent the evening in social conversation, singing, playing on musical instruments, &c., in all of which he took an active part. He is an expert on the guitar, his party bringing one with them, besides other instruments. He is a noble-looking young man, in his twenty-first year, and a fine specimen of the Hawaiian chiefs; is tall and well proportioned, weighs about 175 pounds, well educated and speaks good English, of refined manners, and exhibits much of the polished gentleman, dressed plain but neat.

The next morning, Sunday, he selected from our lot of books upon the sideboard, the Book of Mormon, and read considerable in it, including the testimony of the three and eight witnesses.

At 10 a.m., he and his party attended our Church, a good congregation present. I invited him to address us, but he declined; he arose and excused himself to the audience. He said he came to Laie; to hear us and not to be heard. He had heard a great deal about the "Mormons," but knew but little of them personally. He had now come here expressly to see us, attend Church with us, hear us, learn for himself, &c. I then addressed the meeting for one hour, speaking upon the first principles of the Gospel, and upon the rise and progress of this latter-day work, was followed with a few remarks by brother Woolley, corroborating what I had said. His Highness paid marked attention to all that was said, and afterwards expressed himself much interested in the discourse.

During the afternoon and part of the evening he read considerable in several of our books, read the account, in the "Pearl of Great Price," of the first vision to the Prophet Joseph, his finding of the plates, the organizing of the Church, &c. Read the revelation to Joseph Smith, in 1832, concerning the late American rebellion which would begin at South Carolina. Read the account of Washington's vision of one hundred years ago, as now going the rounds of the press, relative to the rise and progress of the American Republic, &c. He conversed freely upon these subjects and asked many questions relative to this work, our principles, &c.

In the evening, a lot of the Saints and friends having again gathered in to show their respect to his Highness, we again had singing, music, &c.

The next morning, after a sumptuous breakfast, his Highness and party took their departure for Honolulu, going around the island by way of Waialua. He took with him to read—"The Voice of Warning," G. A. Smith's "Answer to Questions," in which is the revelation on Plural Marriage, O. Spencer's "Patriarchal Order," or "Plurality of Wives," and "The True Faith," a pamphlet by Orson Pratt.

ALMA L. SMITH.

MINUTES OF A DISTRICT MEETING

HELD IN THE LONG ROOM, MERTHYR TYDVIL, JAN. 16, 1876.

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Elders from Utah on the stand:—W. J. Lewis, Prest. of the Welsh Conference; T. C. Martell, T. D. Evans, and R. R. Llewellyn, Traveling Elders in the Welsh Conference; and Elder Thomas E. Jeremy.

Elder W. White, from Pembrokeshire and several of the District and Branch Presidents were present.

10.30 a.m.

Meeting opened by singing, "Come all ye sons of God." Prayer by Elder R. R. Llewellyn. Hymn in Welsh, sung by the congregation.

Prest. Lewis in a few introductory remarks, called upon the Branch Presidents to report their various fields of labor. There were 14 Branches

represented, and reported to be in a flourishing condition, spiritually, and also financially, considering the dullness of trade at the present time in Wales. Future prospects were encouraging.

Elder T. C. Martell gave a short but graphic account of his labors in Cardiganshire and Carmarthenshire, where there are favorable indications of a goodly number entering the Church. Reminded the Saints of the enormity of the sin of apostacy.

The Authorities of the Church as organized in Zion were presented and unanimously sustained: also President A. Carrington, and those who labor under him in the European Mission.

Congregation sung, "Up awake ye defenders of Zion." Prayer by Elder T. D. Evans.

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2 p.m.

Meeting opened by singing, "We thank Thee O God for a Prophet." Prayer by Elder W. White. Congregation sung, "Ye Elders of Israel come join now with me." The Sacrament was administered by Elders T. Evans, of Aberdare, and John Jones of Merthyr.

Elder T. E. Jeremy spoke concerning the restoration of the Priesthood, which gave power to man to call on people to repent of their evil ways, and to baptize them for the remission of their sins. True repentance was a determination to forsake all sin and to strive not to sin again. After baptism, for a person to know that their sins were remitted and to keep from falling away from the truth was one of the richest blessings man could possess. He bore a faithful testimony to the Work, knowing it to be of God.

Elder Rees R. Llewellyn knew he had authority to baptize for the remission of sins. The Lord had given the Latter-day Saints the Priesthood, and it was that which made ministers of the day quail at this testimony; and it was this authority that the Saints held which caused opponents of the truth to show their envy and malice, and not polygamy, as they would wish all to believe. States and governments had manifested much opposition to the work of the Lord; but God will defend the rights of His people.

Elder T. D. Evans delivered a comprehensive discourse on the first principles of the Gospel as laid down in the Scriptures. Compared the mode of baptism, by sprinkling, with the pattern set us by our Savior; showing clearly that all Christendom had departed from the original mode. Said that baptism, by immersion, administered by one having authority, was essential to salvation. He also spoke of the folly of baptizing infants; and bore a faithful testimony to the restoration of the Gospel, with all its gifts and blessings.

Congregation sung, "Lord dismiss us with thy blessing." Prayer by Elder D. R. Gill, of Aberdare.

5.30 p.m.

Hymn — "Come listen to a Prophet's voice." Prayer by Elder T. Hopkins. Hymn — "May the grace of Christ our Savior."

Elder W. White bore his testimony to the truth of the Work, and the divine mission of Joseph Smith. Testified how he had been blessed in obeying the law of Tithing; for, in observing that law he had increased an hundred-fold. Exhorted the Saints to be faithful, and to administer to the wants of the brethren, that were called to labor in their midst.

Elder T. C. Martell delivered a discourse, mostly in the Welsh language, on the origin of man. It was lamentable to see how the human family degrade themselves by the sins of drunkenness, pride and other vices, showed the necessity of obeying the laws of God, the Father of our spirits, and thereby enjoy the promised blessings. To know God and His Son Jesus Christ is Eternal Life.

President W. J. Lewis bore his testimony to the truth of what had been said, throughout the day, by the various speakers; and to the truth of the Work that he was engaged in. Knew that by believing and obeying the Gospel as revealed in these days, and preached by the Latter-day Saints, and living up to its requirements, that all the blessings of the same were to be obtained; testified to the restoration of the holy Priesthood, with all its keys and powers to administer in the ordinances of the Gospel. Exhorted the

brethren present to make known to their neighbors the knowledge they possessed, and to pray for them that they may receive the Gospel and become as one in the Lord.

Congregation sung—"Come, come, ye Saints, no toil nor labor fear."—Benediction by President W. J. Lewis.

The meetings throughout the day, were well attended, and a good spirit prevailed. The speakers were all blessed with great freedom of speech. The room—a commodious one—was well filled. A goodly number of strangers attended.

EDWARD JOSEPH, Clerk.

INCIDENTS CONNECTED WITH THE ASSASSINATION OF JOSEPH AND HYRUM SMITH.

Editor Deseret News.

I read, with great interest, an article that appeared in a recent issue of your paper—a graphic though sorrowful account of the murder of Joseph and Hyrum Smith in the Carthage jail, together with events preceding and coming immediately after, and as there are a few incidents intimately connected therewith, recurring vividly to my mind, and with which no other person living was connected, I hastily record them for the benefit of your readers, and give a connecting link between two important incidents.

At the period of the difficulties in Hancock County, I was residing at Macedonia (once Ramus), in the eastern portion of said county, where the late A. W. Babbit also resided.

The next day after the arrival of Gov. Ford at Carthage, brother A. W. Babbitt asked me to go with him to Carthage, and see the Governor, and if possible learn something of his intentions.

We arrived at Hamilton's Hotel, in Carthage, near sundown. There were then encamped, in tents and otherwise, upon the Public Square, from ten to fifteen hundred men, accoutred as soldiers, and under command of officers. Immediately upon visiting Gov. Ford, he asked us to go to Nauvoo with an important message to Joseph Smith, which he assured us looked to a settlement of the difficulty, and, as other companies of military men were nearly every hour arriving, swelling the so-called military, the Governor expressed a fear that soon the crowd might become uncontrolable, and he wished to make arrangement for disbanding the troops and stop those on the way.

We agreed to go, and immediately hitched horse into the buggy and started across the side of the public square, but before we had proceeded many rods our carriage was fairly surrounded by angry and violent men, and our progress stopped. The rabble, swearing with the most profane oaths we should never go a step farther, drew pistols and knives upon us, demanded of my companion the message of the Governor, and swore they would take our lives if we did not instantly comply. This we hesitated to do, and began arguing the point to gain time, but only increased their anger and increased the number that surrounded us to near 1,000, who, with yells and shouts of blasphemy and threats cried out, "Shoot them, kill them," &c., and with their babel of noise drowned all we could say.

About this time J. B. Backenstoss crowded his way to us, climbed into the carriage, and made a harangue to the mob, ordering them to disperse and let us pass, but this had only the effect to produce mocking laughter and hisses.

All this transpired in front of the window of Gov. Ford's room, and soon too he pressed his way to us and, getting up in the carriage, succeeded, after quite a time, in getting the uproar toned down so as to be heard. He then told them he was their chief commander, and commanding every man to his quarters, threatened with instant arrest all who did not obey.

In about five minutes our way was opened and clear and we waited not for bidding to proceed. We had expected death, so accepted our deliverance from the infuriated mob as a miracle. As the mob parted from around us in great anger we easily overheard threats against our safety,

and that we should never reach Nauvoo with dispatches, so we were on our guard. It was now sundown and the heavens dark with angry clouds and a light rain began to fall. It was three miles out on the road before we could turn off into open prairie. We knew that a mob of desperadoes intended following to assassinate us. We drove away from Carthage at a moderate gait, but as soon as we gained a point out of sight from town, we put whip and traveled as fast as we could, and when we came to open prairie we turned off the road to strike the road leading from La Harpe.

It was now completely dark and the rainfall increased to a moderate shower. Fearful of sloughs and ditches, one walked ahead to feel the way, while the other drove.

In about half an hour after thus leaving the road we plainly heard the thundering footfall of a troop of horsemen riding at greatest speed towards Nauvoo. I sprang to the horse's head, stroked him, and held his mouth that he should not signal our hiding place in the darkness by neighing. When the troop had passed on, we crept our way along, through the constant rain, all the livelong night, having nothing to eat.

When the daylight appeared, (and it seemed to us, wearied, cold and wet, that it never would come) we found ourselves not many miles from Warsaw. Changing our course, we hastened our steps and in two hours arrived at the road, at the east boundary of "Joseph's farm." It having been raining for weeks, the mud was at least a foot deep. This we started to wade, leading the horse, but in his weak condition he soon fell in the deep mud. We managed to raise him, let down the fence, and turned him loose in the field, leaving the carriage in the mud hole. By this time we were not only completely drenched with rain, but also with soft mud. Thus we waded through, and came up with the outpost guard, which we passed after some delay and scrutiny. When we came to a small creek, we lay down in the water, rolled, bathed, rubbed and washed our garments as far as possible, wrung them out as well as we could, and wearily proceeded, and soon came upon another guard, which we also passed after some delay, and soon ended our four miles walk in the mud and about thirty over the prairie, by arriving at Snider's Hotel. I entered the house, but so completely exhausted that I fell to the floor, and was insensible to all that occurred until the evening shadows gathered. Then I partook of food.

Brother Babbitt had, immediately after my arrival, called upon President Joseph Smith and presented the dispatch from Gov. Ford, and when I saw him at supper he told me that Joseph would that evening hold a council and determine what to do.

Next morning I was informed that President Joseph Smith and his brother Hyrum, would go to Carthage and deliver themselves up prisoners on a charge of treason, under promise of protection from the governor, and that all troops should be disbanded and sent home, and that he wished us to wait till next morning to bear him company.

I was so ill from exhaustion that I scarcely left the house in my stay there, and was barely able to sit in the buggy, when the Gens. Smith were ready, whose company we kept until arriving near Carthage, when an officer sent by Governor Ford met us with a demand for the State arms. After a short consultation Gen. Smith thought it best for himself to go back and in person attend to the delivery, so all the party, except brother Babbitt and myself, returned. Adieus were hastily said. We parted there, the last parting with these good and great-hearted men, who gave their lives to save their friends.

At the time of his last stay in this city, the lamented and loved President Geo. A. Smith, asked me to write the foregoing incidents and send to the Historian's Office, which I promised to do. The promise, as well as the incidents, came vividly to my mind on reading the article first alluded to. Should you publish this the historian will easily obtain a copy. If you do not, please send him this manuscript.

Very respectfully yours,

J. E. Johnson.

St. George, Dec. 6, 1875.

—*Deseret News, Dec.* 8, '75.